MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

INTERESTING TO THE FREE PEOPLE OF COLOR.

We insert below some articles from the Abolition papers, to which we desire to call the attention of all, and more especially, of our colored readers. We referred to the same subject in our August number.

We have always professed to be the friend of the colored man. We advocate Colonization as his friend. We are satisfied that the active Colonizationists in Maryland do the same. Some persons, we know, support the society with a view to its missionary agencies:—others look to it as a means of ultimately effecting a *political* good for Maryland:—there are those who think, that by its means, the free colored people may be removed from a contact with the slaves, which is injurious to the latter;—and there are those, who believe that it will promote a voluntary emancipation of the slaves, until at last, Maryland shall rank among the free states of the Union. Persons we say, are to be found entertaining these opinions respectively. But *we* are colonizationists, because we are the friends of the colored man. We are satisfied that this country can never be for him but a temporary abiding place. It can never be the permanent home of his people. They may stay here for generations yet. But generations are as days in the existence of nations. The time of the Exodus may be remote; or it may be at hand. But that it must arrive, is as certain as that to-morrow followeth to-day; and the elements from which to calculate the advent are to be found in such facts as are mentioned in the extracts referred to.

Whenever the avenues of employment become crowded,—whenever the price of labour is brought low by competition,—whenever it is a favour to be employed, instead of being, as it now is, a favour to work, then the colored man will know that the time, which we say, must come, is at hand. *In the strife for bread the colored man will go to the wall.* It is a solemn sense of duty that makes us say these things. The subject is too grave an one,—concerns the happiness of too many,—to be dealt with lightly; and we would be doing wrong, were what we now urge to have no other basis than our mere opinion. But we might almost say, that we expressed no opinion,—that we merely called attention to the hand-writing of daily events, which all might read who did not close their eyes in obstinacy. The colored men

in New York do not drive hacks or drays. Why is this? New York is in a free state. The reason is a plain one. New York is the largest city in our country, attracting to it, by its very size, a still increasing population. Labour is more abundant there than in smaller cities, or in the rural districts. For the employments of the poor there are more competitors. The white man, with political power on his side, has elbowed out the black man. The answer to the question, then, is to be found in the principle which we have stated. We might multiply instances of a like character, even here in Baltimore, but it is unnecessary.

Hereafter, when what now takes place in New York, shall be universal throughout the land,—when the colored man, in place, whether as hackman, or waiter, or ploughman, shall be envied by the white man out of place, who shall strive to supplant him, that a white family may be supported, rather than a colored one, by the wages which the head of the latter receives,—when this state of things comes to pass, colonization will be hailed by the colored people of Maryland, as their best friend, for it will have provided for them, beyond the reach of all the influences to which we have alluded, asylums to which the oppressed may flee from the wrath that is to come.

We ask our colored friends to ponder these things well. We ask them to believe that it is a friend who speaks to them, who has no interest to mislead them, and who, in speaking as is here spoken, discharges what is conceived to be a duty, which it would be criminal to neglect.

BERKSHIRE MEDICAL INSTITUTE.

(Correspondence of the Saturday Visiter.)

PITTSFIELD, MASS. *Sept.* 9, 1846.

DR. J. E. SNODGRASS,—*Dear Sir*:—I avail myself of the first leisure moment I have enjoyed for several days past, to inform you of an occurrence of the most extraordinary nature, which has transpired in this town, and which has caused much excitement among all classes of our people. The facts in the case are substantially as follows:

On the 27th ult. a colored man, the brother of Gov. Roberts of Liberia, who had visited the United States, for the purpose of obtaining an education, and studying the science of medicine, applied to the Faculty of the Berkshire Medical Institution, in this place, for admission to the course of Lectures. The Faculty, with a most reprehensible lack of independence and decision, returned for answer, that they should have no objection themselves, but that they would refer the matter to the medical class for final consideration and action. The application for admission, on the part of Mr. Roberts, was so referred, and on the morning of the 28th ult. the class was called upon for an expression of opinion: and it was stated at the time, by one of the Professors, that if any *one* of the class objected to the reception of Mr. R. the faculty would instantly refuse to admit him.*

* It was stated by Prof. Clark, who acted as spokesman for the Faculty, and did all the talking, that it was a breach of faith towards the students, to admit a colored man, as in the announcement of the Faculty, no mention was made that negroes would be received, or that they would be obliged to associate with them. Now the case, in my mind, is the very reverse. The Faculty omitted to state that there would be any discrimination in respect to color!

When the question was submitted to the class, *one* individual rose and objected, and but one, although it has since been intimated, that there were several others who were possessed of minds so illiberal and narrow, as to refuse the benefits of the institution to a worthy young man, because he had a dark skin. But as one was sufficient, they probably thought that they would not gratuitously affix the deep stigma of so disgraceful an act upon their character. The person who made himself so conspicuous in wantonly outraging the feelings, and trifling with the interest of a fellow being, is a resident, I am informed, of the state of South Carolina, which, be it remembered, forced one of our most respected citizens, who was acting in behalf of the Commonwealth of Massachusetts, and who was engaged in a noble and philanthropic work, to leave her territory or suffer personal violence from a brutal mob. The Faculty true to their pledge refused to admit Mr. Roberts.

A few considerations grew out of this affair, worthy of remark.

The faculty took a course in regard to this affair by no means honorable to them as men, or one that is calculated to raise the Institution in the estimation of the public. Even at this moment, in this region, where the facts are known, deep indignation pervades the public mind, in relation to their conduct, and the utmost contempt is expressed for the course they took to prevent the admission of Mr. R., and at the same time throw the responsibility of the act upon others. They most assuredly manifested a lamentable weakness of character, to say the least, and showed themselves the servile slaves of narrow prejudices, and limited feelings of benevolence and philanthropy. The colored young man could have been admitted to enjoy the benefit of the instruction imparted in the Institution, without trenching upon the rights or privileges of any one. The question of admission, too, rested solely with the Faculty, and the reference to the medical class, was a deference to their wishes, which should not, on any account, have been conceded to them, as it furnishes a bad precedent. But, after all, the motives of the Professors will be closely scrutinized. They were willing, apparently, to admit Mr. R. They did not want to say no, in the face of the community; so they left the decision of the affair to the students, and held out the inducement that if *one* person objected he should not be admitted. If this is not artfully sneaking out of the responsibility of an unjustifiable act, what is it?

The *head* of the Institution, is the Hon. H. H. Childs, formerly Lieut. Governor of this state, and theoretically, a democrat of the strictest kind. But like many of his northern brethren, he seems to entertain the most favorable opinions in regard to the subject of slavery, abhors all whose blood partakes of the African taint, and has been known to call a clergyman to order, in a Temperance meeting, for alluding to the subject of American slavery, in illustration of his argument. It is not to be wondered at, that this flaming advocate of the rights of a part of the people, should take any course to prevent the attendance of a "nigger," on the Lectures of the Medical Institution, although he *was* the brother of Gov. Roberts, of Liberia, and was anxious to prepare himself for a life of usefulness in a foreign land. But if it was not strange that the Ex-Lieut. Gov. took the course he did, it *is* somewhat strange that the Rev. C. Dewey, one of the Vice-Presidents of the Colonization Society, and one of the Faculty, did not raise his voice and loudly protest against this uncalled for and unjustifiable proscription. Liberia is the subject of the special care of this worthy gentleman, and why did he suffer a resident of that colony to be thrust out of an Institution in which he held a place? I confess that this is inexplicable to me! It must be that his forbearance was caused by a sincere desire to obey our "southern brethren."

The young "gentleman from South Carolina," presumed much on the forbearance of the people in this community. And he, too, should not have placed himself in the attitude he has. Our people are beginning to be distrustful of the South; and do you wonder at it? They are so often insulted, and the opinions which they honestly entertain upon the subject of slavery, derided, and themselves treated with contempt, that they begin to show signs of life and energy. When young gentlemen from the South visit us, if they would promote a spirit of kindness, they should treat our opinions with respect.

I close with the single observation, that this transaction has caused much indignation in the public mind against this Institution and the Faculty.

Yours truly, O.

(From the Mystery, Pittsburg,)

ROBERT PURVIS ESQ'R.

We copy below from the PENNSYLVANIA FREEMAN, a most dastardly "undercrust" attempt, to expel the above gentleman from an association of which he is a member, the "Bensalem Horse Company," and for what think ye reader? Why, everlasting contempt upon their guilty heads! because say they, he is a coloured man! We endorse all that the Freeman says of our friend Purvis—he is a gentleman, in every sense of the word, and could possibly have no superior in that association, which he proved to them at least in one particular, before done with them.

But that Dutchman, should have considered it a privilege to belong to a company, of which Robert Purvis was a member.

Still we are told, that his COLOR made him objectionable; which allegation we deny, since it is with difficulty, such is the fairness of his complexion, that any one, unacquainted with him, could, without being informed of the fact, tell that he is a coloured man at all.

Now the color had nothing to do with it, but CONDITION, he being identified with a class of people who are only looked upon as menials, consequently must share their odium. Had COLOR been the objection, the Dutchman, and not Purvis would have been proscribed; since we learn that Mr. P., is much the fairest of the two.

Such developments as are set forth in the subjoined communication, manifesting themselves as they do in a neighbourhood making high pretensions to religion and civilization, are almost enough to make one ashamed of his kind. The idea of a man like Robert Purvis, who is every inch a gentleman, and one in whose acquaintance and friendship scores of the best men in the land, and some of the most distinguished abroad, feel honoured, being proscribed or threatened with proscription, from a petty company for detecting horse thieves, is too contemptible for patient endurance. Was ever prejudice so ridiculous—so perfectly vulgar? Was ever any thing so foolishly wicked? Mr. Purvis has been a member of the largest money corporations of the city of Philadelphia, exercising his franchise in them the same as any other member, and never was the slightest intimation of objection given by any one; but in the goodly township of Byberry, though he is one of the most respectable men and largest property holders in it, his presence is not to be endured as a member of a horse company! Really the gentility of these Byberry people—we mean those who make the difficulty—must be exquisite.

CONTEMPTIBLE OUTRAGE.

J. M. McKim,—The feelings of much the larger and better portion of the community in Bensalem and Byberry have been wrought into a high state of indignation, by a disgusting and contemptible exhibition of pro-slavery

spirit, which I think deserves publicity, as affording another evidence against the frequent assertion that "anti-slavery labour belongs at the South only—we have no slavery here, and have no right to be meddling with it."

A number of individuals some years since formed themselves into a company for the mutual protection of their horses and other property, under the name of the "Bensalem Horse Company." Our worthy and highly esteemed friend Robert Purvis, since settled in the neighborhood, was solicited to join them, and did so. Of late that low and degrading spirit of prejudice against African blood, has been at work among some of its members, and at a meeting of the company on the 10th inst. an attempt was made to have him expelled. As the motion was made without any why or wherefore being given, he very naturally inquired the reason of it, not that he was really ignorant in the matter, but well knowing his heartless enemies must feel deeply ashamed to confess their meanness before so large a company so generally respectable, (if indeed it be possible that such characters can be susceptible of any such sensibility,) he was willing and disposed to put them to that shame.

They were very slow to reply, but at length some one ventured to say it was because he was not a white man! Those acquainted with the man may have some conception of his thrilling remarks and scorching truths on such an occasion. I "can't begin" to give them in this notice. There was propably not one in the company, certainly not among his enemies, that could sustain any argument against him on *any* subject in which he might interest himself, much less on the subject of human rights, and still less on the occasion of such an indignity offered directly to himself. They were impudent enough to tell him his property might be protected by the company, but that he could not be allowed a vote, nor any active participation in its business! Of course he spurned such concessions with proper disdain. He was fully sustained by the company, which previously consisted of near 60 members, but some dozen or fifteen shameless enemies of the rights of man, who were of a class that can be very well spared from any respectable association, as they could not carry out their unrighteous project, resigned. A few others withdrew their names at the conclusion of the meeting, as they had intended to do for reasons wholly unconnected with this ugly business; but the malicious mal-contents probably count them all as of their party. The cream of the joke in this business, if a jocular idea can be admitted in connexion with such a grave outrage, is that the prime mover and chief conductor of this nefarious business is a certain Dutchman, whose deep mulatto complexion and general physical conformation, together with his utter inability to exhibit, even to imitate the dignified and gentlemanly tone and carriage of the man he would thus persecute, would cause him very likely to be taken for one of African blood sooner than he! And the success of his influence in inducing even the few he has to join him in this malignant transaction, must be attributed to the existence of a latent pro-slavery spirit which seems ever ready, when opportunity offers, to manifest itself on the side of injustice and oppression.

Bensalem, Bucks Co. Aug. 14. EQUAL RIGHTS.

UNHUNG SCOUNDRELS.—Intelligence of an organized band of unhung scoundrels, calling themselves the "killers" or some such horrible name, have been committing many outrages and murders, upon unprotected coloured persons, male and female, in the city of Philadelphia, and that without an interference on the part of the authorities under COL. SWIFT, the Mayor, and famous Negro hater.

If the laws are inadequate to protect you, ARM YOURSELVES, CAP A PIE. More of this hereafter.

LIBERAL AND JUDICIOUS BEQUEST.

The Journal of Commerce has been shown the will of the late John Woodward, Esq., late of New York, formerly Consul General of the Republic of Texas, by which it appears that the entire estate of this gentleman is left in trust to the Mayor for the time being of this city, to be applied exclusively to the education of free persons of colour. Mr. Woodward expresses his preference that they should be educated in Africa. At the time of his decease, Mr. Woodward held titles to vast bodies of land (some 2,500,000 acres) in Texas, and the value of the estate will depend upon the validity of these claims, which doubtless the executors will endeavour to turn to the best advantage.

How strong Mr. Woodward's expression of preference for their education in Africa may be, we are not informed, but we do hope it is of such a character as to make it binding on his executors to attempt it, at least. The income of an estate like that which Mr. Woodward is reported to have possessed, judiciously managed and economically disbursed in educating natives and colonists in Liberia and its vicinity, would absolutely guarantee the complete regeneration of Western Africa. It would produce results before which the Girard Colleges and Smithsonian Institutes would sink into pigmy insignificance. But expended in this country, in the vain attempt to elevate a class of people which all circumstances tend to depress, the result would be worse than questionable. The whole public feeling must be changed, and the reign of universal brotherhood established, or every attempt, (the more successful the worse,) to enlighten the *free* coloured people in this country will only tend to render them more feelingly alive to the ills they suffer, without the power of remedy or redress. Failure and abortion must attend every attempt to change the character and position of the people of colour in the United States, unless the hearts and feelings of the whites, who now have sway, become softened and changed, or the skins of the others become whitened, their hair straight and features sharpened. 'Tis not that the coloured man is *poor*, *debased*, or *ignorant*, all of which education could remedy, but that he is a *coloured* man, which *cannot be remedied.*

LIBERIA.

In vain do we search the colonization papers for a notice of the Liberia Declaration of Independence, but not a word, nor even a reference to it do we find, but each and every such paper, concur in speaking of the country as being in a "quiet and prosperous condition," just as though nothing had occurred. The Colonizationists don't wish to notice the matter at all. Liberia had better look well to the West, lest her slaveholding brethren be down upon her before she be aware of them.

The above is an editorial article from the "Mystery," a paper published by a coloured man in Pittsburgh, and had we not seen him sneering at Governors Roberts and Russwurm, "Black Dignitaries," as he most facetiously terms them, we should suppose he really felt some little interest for the welfare of his brother Liberians, fearing that they might be kidnapped and become *free persons of colour* in the United States; but we have too

much reason to know, from the general tone of his writing, that his enmity to the colonizationists extends in full virulence to the colonists. We had occasion to shew in a late number that he had with marvellous powers of condensation compressed some three or four faslehoods in twice as many lines in his article headed "Black Dignitaries"—and we have only to refer him to the last volume of the African Repository, which he must consider *the* "Colonization Paper," edited, as it is, by the Secretary of the American Colonization Society, to disprove the whole of the foregoing paragraph. He will there see, just what has been done in this country by the Society touching the independence of Liberia, and *all* that had been done in Liberia up to the last advices, their legislature not having then acted on the matter, although it was before them and under consideration. "TRUTH IS GREAT AND WILL PREVAIL." *Falsehoods* may be *great* also,—but whether they will prevail against the colony of Liberia is somewhat doubtful.

(From the African Repository.)

DR. ALEXANDER ON COLONIZATION.

We commend to the earnest consideration of our friends the following important statements from the pen of Dr. Alexander, of Princeton, contained in his History of African Colonization:

INTRODUCTION.

The best method of disposing of the free people of colour, so as to promote the highest interests both of them and the citizens of this country, among whom they dwell, is a subject of momentous consequence, concerning which very different opinions have been entertained. The idea of providing a place for them on the coast of Africa, met the views of a large number of the most intelligent and benevolent men in this country; and the apparent difficulty, if not impracticability, of removing so great a number of persons to such a distance, furnished, for a long time, the only objection to the enterprise. The obstacles were indeed very formidable, and would have discouraged the efforts of any men not animated by a noble enthusiasm in the cause of humanity. The first difficulty was to obtain a territory on the coast of Africa—a country possessed by numerous savage tribes, all deeply engaged in the slave trade, and jealous of every body, and every measure, which might possibly interfere with this nefarious traffic. The legislature of Virginia had made an effort, through the President of the United States, to acquire such a territory, but without success. How then could it be expected, that a voluntary association, without funds, and without the aid of civil government, would be able to plant a colony on the shores of a continent more than three thousand miles distant? But great as were the obstacles in the way of success in this enterprise, they have been overcome. LIBERIA not only exists, but is in a flourishing condition. Perhaps no colony has ever existed where so much that is calculated to render society respectable and happy, was to be found. An undoubted right to a territory of considerable extent has been secured, by fair purchase from the native kings and chiefs. The country is uncommonly beautiful and fertile, and to the natives, or those who are acclimated, as healthy as any country in the world. The people of the colony live in comfortable houses, and are plentifully supplied with food, with moderate labour. The country is also well situated for commerce, by attention to which, a number of persons have acquired a handsome property, and live in as much elegance and affluence as the majority of merchants in this

country. The privileges and security of a regular republican government are fully enjoyed. The people choose their own representatives, and have a legislature and judiciary of their own choice and their own color; the only officer appointed by the Board of Managers in this country is the Governor; and for some years, this office has been filled, both at Monrovia and Cape Palmas, by coloured men. From all accounts, there is as much good order, morality, and subjection to law, in Liberia, as in any other country; and the evidence of it is, the peaceful state of society, and the small number of convictions for transgressions of the laws.

The community of Liberia is also distinguished for its schools and religious privileges. Nearly all the children of the colony have the opportunity of attending school; and almost the whole population are in the habit of regular attendance on public worship on the Sabbath; we do not know any community upon earth where so great a portion of the people are serious professors of religion. All intelligent persons who have visited the country, however strong their prejudices against the colony before, have come away very favourably impressed in regard to its prosperous condition; all visitors have concurred in declaring, that the people appeared almost universally to be contented with their condition, and to entertain no wish to return to this country. The problem has been fairly solved, that the coloured race are as capable of improvement as the whites, and in every department of government they have manifested sound sense and discretion, equal to what could have been expected from people of any other nation, with greater advantages of education, than they have enjoyed. Indeed, we have not seen any state papers which indicated sounder judgment and more just discernment of the true interest of the colony, than those of Governor Roberts. Even in his correspondence with officers of the British navy, on points of internal law, he appears to great advantage; and we understand that the administration of Governor Russwurm has given such entire satisfaction to the Maryland Colonization Board, that they are entirely unwilling that he should resign his office.

Two things in relation to the native Africans deserve special attention; the first is, that several hundred natives, recaptured from slave ships, have been settled in the colony, in a village by themselves, and are now among the most orderly and industrious of the citizens, having, for the most part, embraced Christianity, and possessing schools and churches, where young and old attend with as much order and solemnity as in any civilzed country.

The other is, that many thousands of the natives choose to reside within the territory of Liberia, for the sake of security and peace, which they there enjoy; and willingly obey the laws of the colony.

And although hostile and formidable attacks were made on the colonists when they were few in number, so that their preservation must be ascribed to the remarkable interposition of Providence—yet, now, they are free from all apprehension of danger, and are at peace with all the surrounding tribes. And so high is the opinion entertained of the government of the colony, that frequently the disputes among the neighbouring tribes are referred to them for arbitration.

The influence of the colony in putting an end to the slave trade, has been confessedly great. The coast which is now possessed by the colony, had long been famous for this inhuman traffic; but now along a coast of three hundred miles, there is not more than one or two places, where any slaver dare enter. It may truly be said, that more has been done by the establishment of this little republic of freemen, to suppress the slave trade, than by the combined operations of both the British and American navies. Reflecting men, both in Great Britain and in this country, seem now to be

THE LIBERIA PACKET.

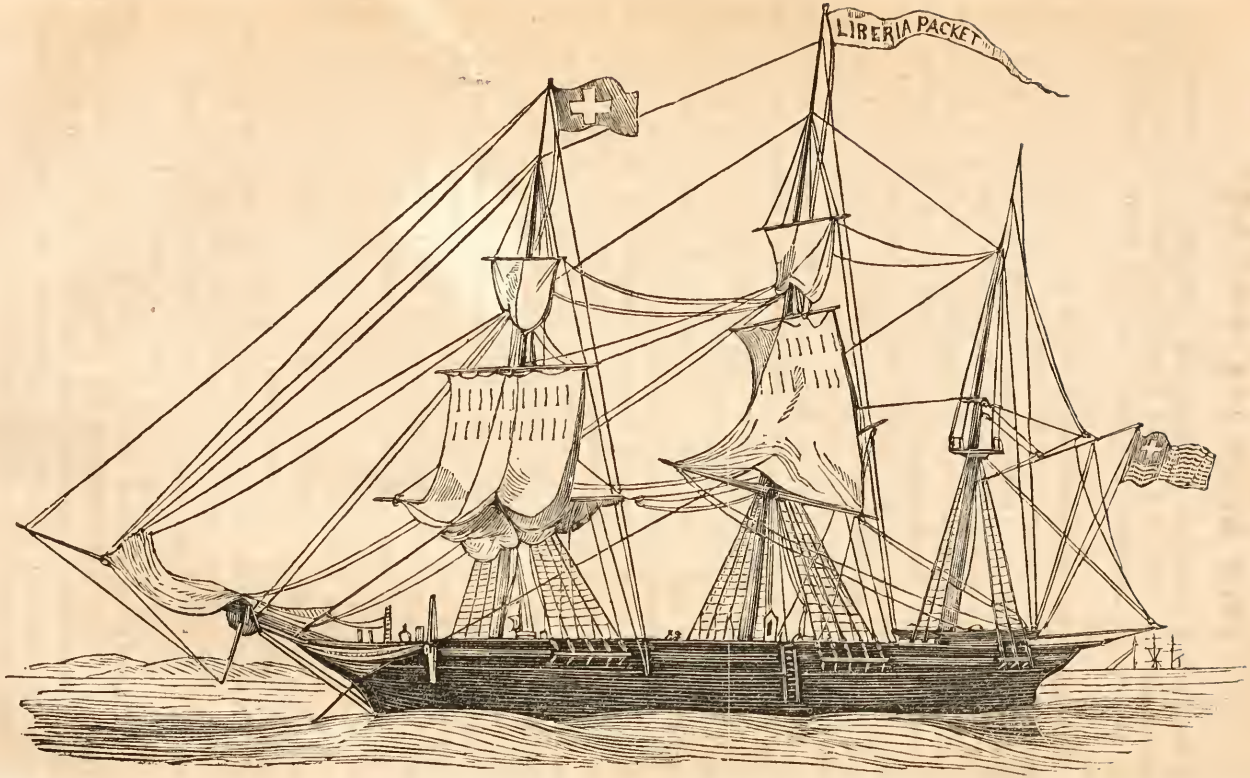
WITHIN is a sketch of the hull of this vessel and her proposed spars and rigging, also a view of a section through the centre line, and a plan of the deck viewed from above, all engraved on wood by Mr. Manning of this city.

The sketch represents the vessel as having just rounded to, and let go her anchor off the Coast—say at Messurado or Cape Palmas. This mere profile or side view, on so small a scale, although actually drawn from *life*, can give but a very imperfect idea of the beautiful model of the vessel; yet 'tis enough to demonstrate to the practised eye that she is no lugger. The first object in her construction, was, the comfort of the emigrants, the next, speed—and there can be but little doubt of her perfection in both respects. The length of her keel is 112 feet; breadth of beam 25 feet; draught of water when loaded, 13 feet; dead rise 18 inches; rake of masts 1¾ inches to the foot; she is well, but not heavily sparred. She has a poop deck rising from the main deck 2½ feet, extending 66 feet, forming the emigrant's cabin; the floor of which is sunk 3½ feet below the main deck, leaving 6 feet in the clear. This cabin is well lighted and ventilated, having windows looking forward in the break of the deck, (well secured in rough weather by *dead lights*,) also stern windows such as are usually placed in vessels of her class. The companion-way varies from the one represented in the section of the vessel; it is made like the entrance to the main cabin of steamboats, open on both sides descending to a broad stair, the front part being left open for the free admission of air. The booby hatch, K. is surrounded by glass windows and iron gratings that admit of light and air freely. Bull's eyes or sky lights will be placed in the deck between this and the stern, on each side of the deck cabin. Two patent water closets are also placed in this cabin. There are 11 lengths of berths, 4 feet wide each, three tiers on each side, with the exception of the sternmost. A tank holding over 2,000 gallons extends through this cabin from the keelson to the upper deck. A scuttle communicates with the lower hold, under which the emigrants' provisions and water is placed. The lockers N. N. under the fore windows contain their small stores.

From this brief sketch it must be apparent to any one at all acquainted with nautical matters, that the accommodations afforded by this vessel to the emigrants to Liberia, are all that can be desired for their *health* or *comfort*, and second only to those of the first class passenger ships.

The upper cabin for those paying their own passage, is placed on the poop deck, made and finished in the ordinary manner for vessels of her class. It is divided into three parts, viz: the ladies' cabin aft, with 2 state rooms, containing 4 berths; the gentlemen's cabin, with 8 open berths, and two state rooms forward for officers and steward.

[*Continued on fourth page.*]


LIBERIA PACKET

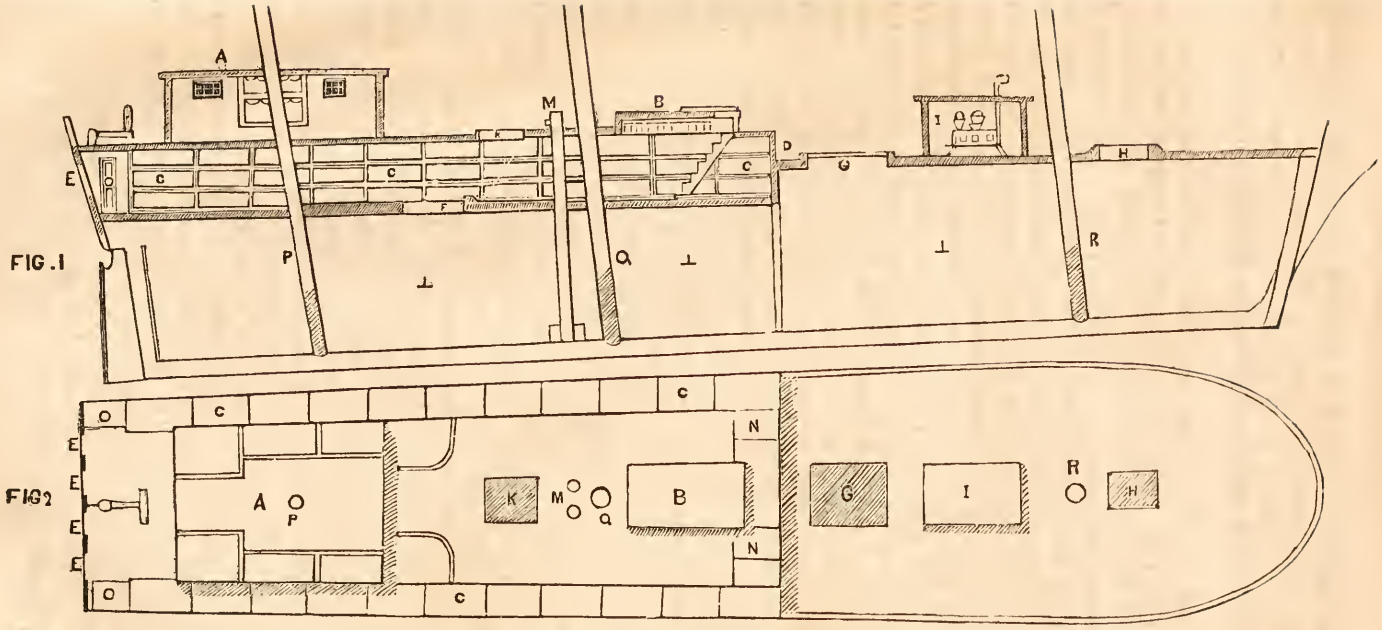


FIG. 1. SECTION THROUGH THE CENTRE LINE OF VESSEL. FIG. 2. PLAN OF VESSEL.

A. Upper cabin. B. Companion and skylight to emigrants' cabin. C. Emigrants' cabin, containing 66 double berths in 3 tiers. D. Windows from emigrants' cabin looking forward. E. Windows from emigrants' cabin looking aft. G. Main Hatch. H. Forecastle. I. Galley. K. Booby hatch. ⊥. Hold. M. Pumps. N. Lockers for small stores in emigrants' cabin. O. Water closets. P. Mizen-mast. Q. Main-mast. R. Fore-mast.

The upper cabin contains four state rooms with two berths each, and eight berths besides. Both cabins are six feet in the clear. Only so much of the vessel is shewn as is necessary to explain the accommodations for passengers.

This packet is owned by a joint stock company, formed under a charter obtained from the legislature of the State of Maryland, under the title of "The Chesapeake and Liberia Trading Company." It is most liberal in all its provisions, allowing the Company to extend its capital, if desirable, to $100,000.

This charter was obtained in the hope and belief, that an amount of stock sufficient to put one vessel in operation, would be subscribed for by coloured people of the United States and Liberia; as such a measure would tend much to disabuse the minds of the coloured people of this country of the false impressions which they have heretofore entertained with regard to Liberia, and bring them and their transatlantic brethren nearer together.—This hope, however, has not been fully realized. Many among the coloured people who were most anxious to have the thing established, have declined making good their subscriptions, and the result has been a subscription for a majority of the stock necessary for building the Packet by several white gentlemen favourable to the scheme. All such subscriptions, however, are made on the condition of a transfer of the same at its fair market value when it shall be desired by any coloured person, either in the United States or Liberia. The whole amount of funds originally obtained on subscription to the "Cape Palmas Packet" has been invested in the stock of this Company, in the name of the Maryland State Colonization Society, as it was believed the present plan would prove equally advantageous to the Society in its general results, and more economical. A very liberal subscription has been made in advance by several prominent citizens of Liberia, which we doubt not will be increased on the first voyage of the Packet to the amount desired, viz. one-half of her value. It is intended to keep the vessel running regularly between the ports of Baltimore and Norfolk, and the several Liberia colonies, making two, three, or even four voyages a year, depending in a great measure upon the amount of freight or emigrants offered by the Colonization Societies.

It is not intended to take freight for other parties, unless, the Missionary Societies having stations in the colonies, should see fit to guarantee a certain amount of freight annually, as the Colonization Societies have done, in which case, the same facilities for regular shipments would be granted them. Cabin passengers, to the extent of the accommodations, will be taken at the usual rates, and every attention paid to their convenience and comfort. The under officers and crew of the vessel will be coloured men, and it is intended to put her in charge of a coloured man as master, as soon as one competent can be found. Letters and packages will always receive attention, and be delivered as directed, if practicable.

The vessel is under contract to be launched by the first of November, and there is no doubt of her being ready for sea by the 15th.

All communications relative to the Packet or the Company may be addressed to JAMES HALL, *Managing Agent.*

BALTIMORE, *October* 20, 1846.

convinced, that the only effectual method of putting an end to the slave trade is to plant colonies along the coast, and to make trading and agricultural establishments in every accessible part of the interior.

Whether this colony was commenced in wisdom, or imprudently, it now exists, and cannot be abandoned. There it stands on the savage coast of Africa, and is likely to exist for a long time to come. Hitherto no ill consequence has followed from the prosecution of the scheme of colonization, except the sacrifice of a number of valuable lives on a coast peculiarly unfavourable to the constitution of white men. It has provided a home for some thousands of coloured people, a large portion of whom exchanged slavery for freedom, and a degraded condition in society for one of independence and dignity. Who can doubt that the colonists of Liberia are in a far more eligible state, than if they had remained in this country? And who can tell the beneficial influence which they may hereafter exert on the native inhabitants of the dark continent of Africa? This little free republic may, for aught we know, be the germ of a great and flourishing empire. Look back three hundred years, and you will see a few feeble colonies of Europeans struggling with the most formidable difficulties, and often on the very verge of extinction. And now behold these small colonies grown to be one of the most powerful nations upon the earth; extending their commerce to every quarter of the habitable globe; producing by agriculture, in rich abundance, all the articles most necessary for man's subsistence; and manufacturing clothing far more than is needed by its twenty millions of inhabitants. Let it be considered that the same benignant Providence which watched over this rising country, and raised it to its present eminence among the nations of the earth, has also smiled on the infant republic of Liberia. The indications of Divine favour towards this colony have been most marked, and some of them truly extraordinary, as will most fully appear in the events recorded in the following history.

The principal difficulties have been encountered and overcome. A work has been achieved, by a few indefatigable and philanthropic men, which, to posterity, will, we doubt not, appear the most interesting and remarkable event of the first part of the nineteenth century. No such work was ever before accomplished by means so inadequate. Unless Providence had signally prospered the enterprise, the object could never have been realized. It is to us, who have with interest marked every disaster, and every step of the progress, a most astonishing object of contemplation, that a private association, in a little more than twenty years, should, by voluntary contributions, without the aid of general government, have been able to establish a well ordered and happy republic on the desert shore of Africa, at the distance of three or four thousand miles! This is, indeed, a thing which would scarcely be credited, if its truth depended on common historical testimony. The idea of removing all the coloured population of this country, has been ridiculed as fanciful and impracticable. But however short the enterprise may come of accomplishing all that would be desirable, in regard to this unhappy race, yet let it be kept in mind, that whatever may be accomplished, is so much clear gain; gain to those who go, by greatly meliorating their condition; gain to those who stay, by diminishing their numbers; gain to the white population who desire to be exempt from this class of people, and prospectively an inconceivable gain to Africa, by kindling on her borders the light of Christianity, civilization, and useful science.

If not another individual should be added to the colony from this country, Liberia may still flourish and increase, and become a rich blessing to benighted Africa. It should be remembered, however, that the American Colonization Society never proposed such a thing, as the object of this in-

stitution, as the removal to Africa of the whole colored population of this country. Their plan embraced no others than free people; they carefully avoided any interference with those held in bondage by the laws of the State where they reside. The only influence which the colonization scheme can have on slavery is indirect—by furnishing a comfortable asylum for such as are free. Many conscientious and benevolent slaveholders, who were restrained from emancipating their slaves, from the consideration that there was no place that they could advantageously send them; upon seeing that the colony in Africa furnished such an asylum as they wished, have begun to liberate their slaves, and in a number of instances, to furnish them with every thing necessary for the voyage, and, in some cases, besides giving them an outfit, have generously paid their passage. The Colonization Society, therefore, while it never proposed emancipation as its object, has done more, incidentally, to promote emancipation than all the abolition societies in the country.

Indeed, these have, as far as is known to us, redeemed no slaves from bondage, but without intending it, have, by the course which they have pursued, riveted the chains which confined the slaves more closely than ever. No one has a right to complain on account of the emancipation of slaves by the will and free consent of their owners. The abolitionists, if sincere in their professions, ought to rejoice in every instance of the kind; and the advocates of slavery have no right to complain, for the fewer of the number left, the more valuable their services. But if Liberia should continue to flourish and increase, it is not so improbable as many suppose, that the greater part of the African race now in this country will, in the inscrutable dispensation of Providence, be restored to the country of their fathers. Why so many of this unhappy race were ever permitted to be brought to America, begins now to appear. They were sent here by a benignant Providence, overruling the wicked passions of avaricious men, that they might be christianized and civilized, and might carry back to their benighted countrymen the principles of religion, freedom, and representative government. But whether these hopes shall ever be realized or not, much good for Africa may be effected by the colonization enterprise; much good has already been effected, and the beneficial results of the colony will not stop here; every thing is in progress, and the time, even the set time, to favour this long benighted land, is drawing near. No instrumentality is so likely to be effectual to bring light and civilization to her tribes, as the return of her own sons. If the Pagans in Africa are ever converted, as we believe they will be, it must be by the preaching of the Gospel; and in order to this, missionaries must be sent; and it is manifest, that the existence of Christian colonies in that country, will furnish a degree of safety to preachers of the Gospel which they could not otherwise enjoy; and afford facilities for introducing the Gospel in the interior, which in no other way could be had. Already these little settlements on the coast of Africa have become fields of missionary labour; for the natives continue to dwell in the territory ceded to the colony; and while they are under the civil jurisdiction of its government, they retain their own towns and personal property. It is true that at Cape Palmas some misunderstanding took place between the government and the missionaries of the American Board; but this furnishes no argument against the utility of colonies as auxiliaries to missions. The occasion of this difference may have been owing to unreasonable demands and expectations on the part of the missionaries. On this subject we wish to express no opinion; but surely this difference of opinion between the officers of government and the missionaries does not in the least prove that the existence of colonies may not be highly beneficial to the operations of

missionaries among the heathen. Other missionaries at this place have found the vicinity of the colony important; and in one instance, a worthy missionary was exposed to imminent danger from the violence of the savages, from which he was delivered by the seasonable arrival of one of our vessels of war. But had there been no colony there, no such relief would be experienced. Missionaries greatly need the aid and protection of civil authority, as appears by the present unhappy condition of the islands in the Pacific. All that can reasonably be inferred from the unpleasant disagreement alluded to is, that missionaries should be very careful to submit to the laws, and obey the orders which may be found necessary for the welfare of the colonies where they reside, and gratefully to accept the protection and facilities for introducing the Gospel afforded by the colonies. And Christian rulers in these colonies should do every thing in their power to aid the missionaries in their arduous work of propagating the Gospel among the surrounding Pagan tribes. But it is not an unfounded expectation, that the colonists themselves will establish missions among the heathen in their vicinity, for they have already commenced the work. Both the Methodist and Baptist denominations have engaged in this work, and not without success. Indeed, it is our belief that this great work of evangelizing Africa will be accomplished, not so much by missionaries sent from abroad, as by the zeal and Christian enterprise of the various colonies which from time to time will be planted along the whole western coast of Africa. Some very interesting facts have recently occurred in relation to this subject in the colony of Sierra Leone. A number of recaptured Africans from this country in the interior, after being instructed in the doctrines of Christianity, were desirous of revisiting their native land, and were accordingly furnished with the means of returning to their friends. The communications of these converted Africans prepared the way for a visit from missionaries sent out from Sierra Leone, who have been cordially received by the king of a region of which little was heretofore known: and there is now a pleasing prospect of propagating the Gospel in this benighted region.

(From Africa's Luminary.)

BASSA COVE, *April 4th*, 1846

Dear Brother Benham,—I herewith forward you a brief statement of the condition and prospects of my charge.

Our Quarterly Meeting was held at the time you appointed, although you were providentially prevented from being with us. It was a meeting of some interest. At all our meetings we had good congregations of attentive hearers. On Sunday and Monday evenings there were some came forward for the prayers of the pious; notwithstanding on the latter evening it was thought advisable to close the meeting.

At Bexley we have no church, but as several of our members there are unable to get to the Cove, we concluded to resume the meeting at that place. But where? "We will go into the woods, was the answer." The brethren therefore in a few days had one of the most beautiful places prepared I ever saw. It was the place the natives always held sacred, as the place of their palavers; or as it is usually termed—"Devil Bush." The large tree at the root of which the murderer, and all whose crimes are followed by the forfeiture of life, have often been executed, was that against which our pulpit was built. This is a very large tree, which with two others nearly as large, made a bower large enough to screen the congregation from the sun all day. The shade of these accommodated the people assembled from the three settlements; as if Providence had prepared them

for that purpose. There were more people together at that meeting than I had ever seen together in one place in the County of Grand Bassa.

We could not safely remain on the ground during the night, or I think we should have had one of the most powerful times witnessed in this country for years. The fruit, however, I hope will not be lost, but gathered after many days. Nay, we have gathered some of it already, eight have since joined the Church on probation as the result of that meeting.

Though we have *had* the mortification to preach to very few hearers, yet our congregations are now good, in view of the number and circumstances of the people.

Our S. School at Bassa Cove, is doing very well, but the school at Edina is doing poorly. We are about re-organizing it.

A. Herring.

[From Africa's Luminary.]

AFRICA.

Africa is on many accounts a noted portion of our globe. It is the most extensive peninsula;—being nearly 5000 miles in extent north and south, and little less east and west. It contains about 12,000,000 square miles, and its population is variously estimated at from 60,000,000 to 101,000,000, mostly sunken in the lowest depths of barbarism. It is styled in scripture the "land of Ham," doubtless because at the time, it was thus designated, his decendants were its principal, if not its only inhabitants. It has been and is still, distinguished for cruelty and oppression. Many persons in christendom, who are theoretically disciples of Him whose teaching every where breathes benignity and love, seem to suppose themselves licensed to perpetrate the most unheard of cruelties, almost peculiar to the African Slave Trade, because of the curse pronounced upon Canaan the son of Ham. Which runs thus "Cursed be Canaan; a servant of servants shall he be unto his brethren." But upon no principles of fair interpretation can this be made to approve of, much less justify involuntary servitude. It undoubtedly had reference to times long since passed—the period of Israel's national prosperity. It is a scriptural and historical fact that most of the seven nations of Canaan were descendants of Ham. Those of them who obstinately refused to give up the possession which God himself had long before ceded to Abraham his friend, and to his posterity, were destroyed; while others like the Gibeonites became voluntary servants, or literally "hewers of wood and drawers of water." In that way it has been fulfilled; and the example given shows how it might have been fulfilled voluntarily.

There are however as great varieties among the nations inhabiting this quarter of the world as any other of the same extent. In addition to the descendants of Ham it is inhabited by descendants of the Romans, Phoenicians, Vandals, or Arabs, Abyssinians, Egyptians, Moors &c.; all distinct races.

Egypt has been considered not only a land of fertility, power and wonders, but of science. It was there where the famous Alexandrean library was burnt.

This is the land of Carthage, for a long time the successful rival of Rome; probably of Troy, though she has received such an entire overthrow that it is, and may remain, a subject of doubt whether she was situated on the coast of Africa or Asia.

It is supposed that one of the disciples of Philip the evangelist successfully introduced the Gospel into Abyssinia, where a diluted form of Christianity still remains. The African Churches were remarkable for their ad-

herence to the simplicity of the Gospel. While other Churches sought for their bishops, the imposition of the hands of the bishop of Rome, or some other popular prelate, the presbyters of Alexandria refused all foreign interference, and for 200 years in the early ages of the Christian Church, were governed by bishops consecrated by the imposition of their own hands.

This is the country of St. Augustine, one of the most eminent of the early Christian ministers, for his euridition, piety and industry. His praise is in all the Churches. The country of Turtullian the most voluminous writer of his age, and one of the most able defenders of "the faith once delivered to the saints."

Notwithstanding these and other instances, a very lamentably extensive prejudice exists against the African race. "They are inferior in their natural capacity," it is affirmed. Suppose it be admitted? What then? Must they be forever tantalized with it; neglected, oppressed, and enslaved? Should they not rather excite our commiseration. But that they are *naturally* inferior, may be fairly doubted. "Hath not God of *one blood* made all the nations of men to dwell on the face of the earth?" "Have we not all *one father* even God?" Their apparent inferiority is unquestionably the result of circumstances, not of the peculiar conformation of the head, as the Phrenologist with his materializing theory, would have us believe. A late writer remarks, "The low state of the arts in Africa, and the barbarism that so generally prevails in it, have been variously accounted for; and perhaps we are yet without the means of coming to any satisfactory conclusion in regard to either matter. But it would seem that the first, or the low state of the arts, is mainly attributed to the climate, which supercedes the use of many articles indispensable in regions more to the north and south. Manufacturing industry is principally devoted in European and Asiatic countries, to the producion of articles of clothing; but where clothes are an incumbrance, and most of the people are satisfied if they have a piece of coarse common cotton stuff to wrap round their middle, it would be absurd and contradictory to expect that this great department of manufacturing industry, and its many dependent and subsidiary arts, should make any progress. The agriculture, too, of the greater part of Africa is exceedingly unfavourable to the development of a spirit of enterprise and invention. The seasons differ but little from each other; and in those tracts not condemned to perpetual sterility, that is, in the tracts watered by the periodical rains or by the overflowing of the rivers, the rudest husbandry is sufficient, the heat of the sun operating on the moisture of the soil being all but enough to produce the most luxuriant crops. The houses, too, in tropical climates may be constructed at comparatively little expense; and, except for the cooking of victuals, fire would be a nuisance. It is idle, therefore, to wonder at the backward state of industry in Africa. It would be as unreasonable to expect to find a manufactory of freezing-machines at the North Cape, as to expect to find extensive cloth factories in Nigritia."

The same writer elsewhere remarks that "Many of the Negro nations, have made considerable progress in the necessary and useful arts; a progress which it may be safely affirmed, greatly surpasses that made by any native nation of America."

Africa is classic ground. What is more thrilling than reminiscences of the temple of Jupiter once situated on an Oasis of the desert?—Of Carthage the seat of the Trojan war.—Of Egypt the garden of the world, and the field where Jehovah not only gave frequent and demonstrative evidence of his superior power over her gods and demigods; but of the superiority of *his seruants* over them. There he shewed his wonders in the land of Ham.

But what adds greatly to the interest of all the foregoing considerations

is, that this is particularly the field of unfulfilled prophesy. Not only is it embraced in those general scriptural declarations and promises which relate to the conversion of the whole world; as "thou shalt give the *heathen* to thy son for his inheritance" &c., but definitely. It is understood that Ps. 68, 31, refers to the future conversion of these nations, "Ethiopia shall soon stretch out her hands unto God. Sing unto God ye kingdoms of the earth: O! sing praises unto the Lord." The term Ethiopia is compounded of *blackness* and *heat*, and therefore may be considered as not only applicable to that part of Africa lying directly south of Egypt, but other parts to which blackness and heat are predicable.

Finally Isaiah 45, 14 is a strongly figurative description of the future conversion of Africa. "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God."

Shall then Christian nations cease their efforts to suppress the Slave Trade, not from the principal of *sympathy* only, but because they are objects of God's peculiar care.

Shall the friends and patrons of the missionary cause, yield for a moment to discouragement because all has not been accomplished which they in their ardour could desire; or has not been accomplished in the same way or time they had expected? Nay let them rather cast into the treasury of the Lord, and prove him now herewith, and see if he will not pour you out a blessing which there shall not be room enough to receive.

Shall we who have the honour of being the messengers of the churches, and who are now in the field of strife, consider the battle ours, and not the Lord's; and because we have been foiled in a few instances in our contests with the powers of darkness, perhaps as a reproof for our unfaithfulness, or a trial to our faith, yield the point and ingloriously flee, exclaiming, "I pray thee have me excused." No; in the name of God let us lift up our banners and cry "victory or death."

FACTS ABOUT AMALGAMATION.

A writer in the *Boston Medical Journal*, states the following facts, which he says have been collected from authentic statistics:—

1st. That the longevity of the pure Africans is greater than that of the inhabitants of any other portion of the globe.

2d. That Mulattoes, i. e., those born of parents one being African, and the other Caucasian or white, are decidedly the shortest lived of any class of the human race.

3d. That Mulattoes are no more liable to die under the age of 25, than the whites or blacks; but from 25 to 40, their deaths are as 10 to 1 of either the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 70, 100 to 1.

4th. That the mortality of the free people of colour, in the United States, is more than 100 per cent. greater than that of the slaves.

5th. That those of unmixed African extraction in the "free States," are not more liable to sickness or premature death than the whites of their rank and condition in Society; but that the striking mortality, so manifest among the free people of colour, is in every community and section of country invariably confined to the mulattoes.

The Editor adds the following:—

1. The late and much lamented Dr. B., of this city, whose *opinion* in matters relating to natural history was esteemed very good authority by those best acquainted with him, and whose correctness in the statement of facts was never questioned, ascertained that it was not uncommon for African slaves in the West Indies to live to from 125 to 130 years of age—and frequently from 150 to 175; and that there had been several instances recorded, where they had lived more than 200 years. Dr. B., was of the opinion that the lives, even of these, were shortened by change of country and condition.

2. It was remarked by a gentlemen eminent for his intellectual attainments, and distinguished for his correct observation, and who had lived many years in the southern States, that he did not believe he had ever seen a mulatto 70 years of age.

3. From a correspondence published in the "Boston Statesman," in April last, is taken the following statistics. "In a population [coloured] of 2,634,348 (including the free blacks) there are 1980 over 100 years of age; whereas there are but 647 whites over 100 years of age in a population of 14,581,000." "It so happens that we have before us a pamphlet published in 1827, by Dr. Niles, then a citizen of New York, now resident and well known in Paris, in which he gave a comparative statement of the mortality in the cities of Philadelphia, New York and Baltimore, deduced from the official reports of the boards of health of the respective cities, from which it appears that in the years 1823, '24, '25, and '26, the deaths were as follows:—

	In N. Y.	In Philada.	In Balt.
Whites,	1 in 40.15	1 in 31.84	1 in 44.29
Free Blacks,	1 in 18.88	1 in 19.91	1 in 32.2
Slaves,*			1 in 77.88

4. The same comparative mortality between the Mulattoes and blacks exist in the West Indies and Guiana where unfavourable social causes do not operate against the Mulattoes, as in the U. States.

These facts tell their own story. We make no comment.

A White Man with a Black Wife.—A party of men entered the house of a white man who lives in Oswego county, N. Y., who has a coloured or mulatto wife, and after demolishing the doors, windows, crockery, and almost every article of furniture the house contained, they dragged the man from the house, stripped and beat him, and then repeatedly immersed him in the canal. They also committed simmilar outrages upon the woman and a small child, a year or two old. Four of the party were arrested.

Africa.—A recent American traveller, describing Cape Coast in Western Africa, says:—

"The town is three or four miles in circumference, and contains about 7000 inhabitants, mostly native Africans. But the most interesting feature in this place is the English Methodist mission, which has been established about twelve years. The mission house is a commodious stone building, on an elevation commanding a fine view of the ocean. They have a church 70 feet by 40. They have employed in the mission six European and sixty

*In Boston, the number of deaths annually among the coloured population is not far from 1 in 15. There are probably fewer of pure African descent among the coloured population in Boston, than any other city in the United States.

native African teachers and assistants. Twenty stations, embracing an extent of country 400 miles to the coast, and 200 in the interior. They have in all, about 800 church members. All their teaching and labour is done by natives. They have also, one of the most interesting congregations I have seen in Africa; the chapel was full, all natives but ten or twelve. Nearly 300 of them were said to be members of the church.—*New York Spectator.*

The North American Review for October, contains an article on Dr. Alexander's *History of Colonization in Africa.* It commends that work to those who desire to know something of one of the most remarkable enterprises of the age. "The history of African Colonization, it is true, is young," the Review remarks, "and the events here recorded have been passing before us; but we think very little of such incidents as they are served to us piecemeal in the public prints; it is not till we see the whole movement at a single view, that we can understand its greatness or form any conjecture as to its results in a future day. It has yet much to contend with, as our Government cannot take it under its full protection, it must depend in a great measure upon the sense of honor and right, which prevails among the nations of the earth. We wish it could place more ample confidence in this moral sense; but, if the conscience of nations is weak, there is nothing which any one of them could gain by injury to Liberia, and this is a guaranty on which it can more safely rely. Sometimes a small naval officer may glory over it in the wantonness of power, which has been committed to his unworthy hands; but it is hoped that such airs of importance will be prevented, if not censured; they cannot be permitted without reproach to the nation which allows them. Our own officers have done themselves great honor by the kind and manly interest which they have manifested in the colony, and the open testimony in its favor which they have been ready to give. We hope that it will be strong enough to work out its own results in peace. Prejudice itself cannot well point out any harm which it can do; while there is good reason to hope that it will afford a refuge for the oppressed, and be the means of making to injured Africa some late atonement for its numberless wrongs."

In referring to the support which the Colonization enterprise has found in the United States, the Review remarks, that "no popular enthusiasm has lifted and borne it onward, but everywhere it has been sustained by the thoughtful convictions of the wise and good. More than once it has encountered a tempest of resistance which would have destroyed it, had it been less firmly set in the conscience and affection of its supporters." It may be added that the chief resistance which Colonization has had to encounter proceeded and still proceeds from Abolitionism. Another obstacle in its way is of the passive kind—being neither more nor less than the indifference of that large portion of the community, who have not given themselves the trouble to become acquainted with the character, progress and tendency of the enterprise, and who, consequently, take little or no interest in it. The number of these is decreasing, and in some parts of the country there will probably be in a short time, but few of the class. *Balt. Am.*

TERMS.

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